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THE

Babylonish Baptiſt.

OR

H. G. Contradicting H. G.

In his Book ſtiled, *LIGHT from the Son of Righteouſneſs*; which is proved, meer Confuſion and Darkneſs.

Unprejudiced Reader,

WE *have a Witneſs in Heaven, That we have Love to the Souls of all Men; and bear no Ill-Will to theſe* Baptiſts: *Howbeit, the Implacable Enmity of divers of them is ſuch; that in Times of Quietneſs, it hath been the manner of ſome of their Chieftains, to be Quarrelling, and ſpreading their Confuſed Pamphlets againſt us, and the* Light Within *confeſſed by us; as being Offended and Fretted at our preſent Liberty, which we have Publickly to Confeſs the* True Light; *though obtain'd through Deep Sufferings: Howbeit, the Fruitleſneſs of Coertion hath not been manifeſted by theſe Men's Valour, or Pretended Faithfulneſs in Suffering Times. We ſee, the more they Strive, the more they involve themſelves in* Babyloniſh Confuſions *and* Self-Contradiction, *to the Overthrow of their Cauſe, and their own Diſcredit therein.*

Some of the Baptists *Doctrines and Contradictions, Collected out of their* H. G's *Book in their own words, and briefly Observ'd as follows.*

H. G. saith, viz. *I utterly deny, that this Light, which all men have from the Glorious Creator, is a Saving Light,* page 8.

H. G. in Contradiction saith, *I really believe, That the Lord Jesus, as the Eternal Word, hath given Light, or Enlightened all Men and Women that come into the World,* p. 8.

Animadversion, The Light or Life of the Eternal Word, which is the Light of Men, *John* 1. 4. is Spiritual and Divine, as is that Word; and therefore Saving to all that truly Obey it.

H. G. *The great Darkness of these Men, who cry up Light and Power Within, this Wile of Satan, and Cheat of Antichrist,* p. 31.

H.G. Contra. *The Lord Jesus, as the Eternal Word, Enlighteneth all men. This Light is the Substance of the Law----- The Candle of the Lord: It doth Convince of Sin,* p. 9. *If* Heathens *follow it, they would shine in Just Living. The Work of Faith with Power ----- I do maintain, that Faith is required and must be wrought with Power in the Hearts,* p. 15, 16.

Anim.

Anim. What Horrible Blaſphemy is it then, to term our crying up the Light and Power of Chriſt Within, the Wile of Satan, and Cheat of Antichriſt? And how plainly hereby Confuted? We have Cauſe to look upon thoſe *Heathens*, that follow the Light or Gift of God Within, to be More Godly and Better Chriſtians, then many of theſe *Baptiſts*.

H.G. obſerves from John 16. 7. *That the Spirit or Bleſſed Comforter cannot be the Saviour*, p. 46.

H. G. Contrad. *Till the coming of his Spirit and Grace with Power in my Heart, for the Binding of the Strong Man Satan, and Killing of my Corruptions, my Soul was not brought out of the Horrible Pit*, p. 16. *Having wrought this Glorious Work of Regeneration*, p. 17.

Anim. Then its the Spirit and Power of Chriſt, that effects and works Salvation through the Work of Regeneration, ſee *Tit.* 3. 5. which is not done meerly by Chriſt's outward Sufferings; though we cannot believe, that Satan is bound in this man, while he is in Satans work, Blaſpheming Chriſt's Light Within, and Belying us.

H. G. *The Ordinance of the Lord's-Supper you call Bread and Wine*, p. 19.

H.G. Contrad. *The Sign.---The Shaddow* (ſpeaking of their Ordinances) *the Subſtance being Chriſt*, p. 53, 54.

Anim. Your pretended Lord's-Supper then, is no more

then Bread and Wine, the Sign, the Shaddow; and therefore their Continuation of no Neceſſity in the true Church, which hath received Chriſt the Subſtance, the Living Bread, who Spiritually communicates his Fleſh and Blood, or Fruit of the Heavenly Vine, without your Shaddows; And this is our Lord's-Supper, that we partake of; and our Baptiſm is Spiritual, 1 *Cor.* 12. 13. *Eph.* 4. 5. and as in 1 *Pet.* 3. 21. its ſaid; to the which alſo the *ἀντίτυπον*, Antitype, that now ſaveth us, even *Baptiſm*, agreeth.

H. G. *The End of this Ordinance doth remain, notwithſtanding the Pourings forth of the Spirit; and therefore the Ordinance muſt needs remain; which is to Confirm our Faith in the true Saviour, and to keep up our Love to him*, p. 21.

Anſw. What Faith and Love are theſe of theirs, which are confirm'd and kept up by Bread and Wine? And what Idolatry and Diverſion from the Spirit doth their Doctrine tend to herein? Surely the Holy Spirit can beſt ſupply the ſaid End, ſee *Gal.* 5. 22.

H. G. again is very Fierce and Raſh for their Water-Baptiſm (or Plunging Peoplee in Water) where he ſaith, *Whoſoever brings any other Goſpel, let him be Accurſt*, p. 24.

Anſw. Hereby he hath Curſt all the People of God, and Sincere-Minded, both *Proteſtants*, and all others in the World, who Oppoſe, and come not under the *Baptiſts* Dipping or Plunging people in Water: Lord forgive him; he is very Uncharitable herein. For our Parts, we cannot believe their *Baptiſm* to be either the *Baptiſm of Chriſt*, or *Goſpel*, or of Neceſſity and Ayailable to Salvation.

H. G.

H. G. denies the True Saviour to be the Light and Power; *I affirm* (saith he) *that Jesus Christ is a Man, consisting of Flesh and Bone*, p. 30,31. *Humane*, p. 33. *Finite, Weak, subject to Passion, as we are*, p. 94. *The Inward Power is not the Christ distinct from the Humane Nature; the true Christ consisting of a Body of Flesh and Bone*, p. 31,34.

H. G. Contrad. John *declared plainly, that Christ was before him, being from Everlasting---- He was before* Abraham *was---- The Son of God by Eternal Generation---- Truly God----* David's *Lord*, p. 35. *The Lord Jesus; The Eternal Word*, p. 8. *The* Emanuel, p. 32. *Christ is the Son of the Living God*, p. 33.

Anim. Therefore its both Unscriptural and Absurd to assert, That Jesus Christ consisteth of a Humane Body of Flesh and Bone, or is Finite (seeing he is before all things, and by him all things consist, *Col.* 1. 17.) and inconsistent both with the Eternal Glory of the Son of God, which he had with the Father before the World began, wherein he is Glorified; and his *Body* is Glorious and Spiritual: They should have said, That he took upon him that *Body* prepared for him; and not, that he consists (or is made up) of a Humane Body of Flesh and Bone: but at length, they are made to grant the Deity of *Christ*, more then formerly; though to their own Confutation, as before.

H. G. *The Principle of the* Quakers *concerning the Light within; the Impurity and Vileness of which Principle I may further make appear*, p. 48.

H. G. Contrad. *The Word, considered as Creator, is the True Light, which lighteth every man that cometh into the World*, pag. 48.

Anim.

Anim. Its no leſs then Blaſphemy to charge this Principle (to wit the Light of the Eternal Word, the Creator) with Vileneſs and Impurity: For the Word, and its Light, is both Divine, Eternally Pure, and Unchangeably Incorruptible.

H. G. *God forbid that I ſhould ever own their Principle of the Light in all, that doth ſo clearly tend to the razing out the grand Fundamentals of the Goſpel*, p. 52.

H. G. Contrad. *Praiſes and Halelujah to God forever, who hath given us that Witneſs in our ſelves, of which thou ſpeakeſt*, p. 54, 55. which Witneſs (his *Siſter* ſpake of) was the Light which Reproves for Sin, to own and believe in the Light, that enlighteneth every man that cometh into the World, p. 8. & 29.

Anim. See what a Sad Paſs theſe Men are grown to; and what kind of Prayers they offer to God, againſt his own Light, or Witneſs within; and how contrary to the Goſpel-Spirit and Light they are.

READER,

IN their ſaid Book, ſtiled, *Light from the Son of Righteouſneſs*, there are alſo many more Abſurdities, & Perverſions of Scripture, with Falſe Accuſations againſt ut; viz. of Denying the Man *Chriſt*, the *Reſurrection*, and many other things, which I have more fully anſwer'd elſewhere. But for Expedition, this Paper was abſtracted, to be ſent into *Barbadoes*, where *H.G*'s ſaid Book is like

to

to be Concern'd; as on the Account of his own Natural Sister (as he calls her) whom Un-Naturally, and Un-Brotherly, he hath Printed his Book (in part) against, for her Wholsom Advice, in her Letter, to Own and Believe in the True Light, which En'ightens every Man, &c. I have writ a Full Answer unto their said Book, which as yet I forbear to divulge, being informed, that some of the particular *Baptists* are about to bring forth more against us; which if they do, I hope further to Examine them; not questioning but they'l be, both Inconsistent, and Contradictory, as they use to be, whilst they Contend in their Prejudice and Envy, which Blinds them; The Lord give them a Penitent Sence thereof.

London, the 27th of the 9th Moneth, 1672.

From a Well-wisher of all men, who desires to be at Peace with all, so far as it may consist with Truth,

G. W.

THE END.